

Wm. Allen
FIFTH

ANNUAL REPORT

OF THE TRUSTEES OF THE

CINCINNATI LANE SEMINARY :

TOGETHER WITH THE

LAWS OF THE INSTITUTION,

AND A

CATALOGUE

OF THE

OFFICERS AND STUDENTS.

NOVEMBER, 1834.

CINCINNATI:
PUBLISHED BY COREY & FAIRBANK.

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1834.

CINCINNATI.
PRINTED BY F. S. BENTON.

R E P O R T .

IN presenting to the trustees, their Annual Report, the executive committee, feel called upon, as their first duty, to make a distinct recognition of the hand of God in the removal by death, of two of the earliest and most generous benefactors of this institution. In the death of Mr. ELNATHAN KEMPER and Mr. JOHN SALMON, this seminary, as well as the community to which they belonged, have sustained an important loss. These liberal patrons of the institution, were both fathers in the presbyterian church; were regarded in the circles in which they moved as men of God; were deeply interested in all the benevolent enterprises of the day; and having filled up their lives with usefulness, they have slept with their fathers in peace, and their memory is blessed.

AN IMPORTANT AGENCY AT THE EAST.

During the past summer, the Rev. Dr. Beecher, the Rev. Mr. Vail, with the temporary assistance of the Rev. Messrs. Barbour and Herrick, have visited a number of our eastern cities and large towns in behalf of the institution, with a view of securing funds for a library, professorship of sacred rhetoric, and for the completion of a chapel.

Notwithstanding the pecuniary pressure which has been every where so deeply felt, we are happy in being able to say, that our appeal has been met with great promptness and liberality, giving us the cheering assurance that our institution continues to enjoy the confidence and approbation of the christian community; and that all future aid which may be requisite for its increasing prosperity and usefulness, will be afforded whenever our claims are properly presented. No sentiment seems more deeply to pervade the minds of eastern as well as western phil-

anthropists than this, that the salvation of our country and the world, is intimately connected with the intellectual and moral elevation of the West; and that this school of the prophets, under God, is destined to exert a leading influence in accomplishing this important result.

With such views of the important bearings of our seminary upon the best interests of our country, it is not strange to see the sons of those pilgrims who poured out their blood and treasure like water to gain our independence, now liberally employing their funds to rear and sustain those institutions which, with the blessing of God, will continue our inestimable privileges to the latest generations. While we see in this spirit of christian enterprise and liberality the most encouraging indications of our national prosperity, we cannot forbear to express the grateful acknowledgments of this board, to the numerous friends of the institution for their liberal benefactions during the past season.

PROFESSORSHIP OF SACRED RHETORIC SECURED.

The acquisition of a fourth theological professor, to complete our organization, and to secure the requisite instruction in the business of sermonizing, has been considered by the faculty and the committee, an object of special importance; and it gives us great pleasure to be able to state, that by the very liberal subscriptions of a few friends in Boston, Worcester, and Hartford, a professorship has been endowed; and thus the foundation laid for the election of a professor of sacred rhetoric as soon as a suitable man can be obtained.

The friends of the seminary will be gratified to learn, that at the annual meeting of the board, on the 29th October, the Rev. John C. Young, president of Centre College, Kentucky, was unanimously elected to the professorship of sacred rhetoric.

Should the board secure the services of president Young, a gentleman so extensively known as a thorough and ripe scholar, and a powerful and eloquent preacher, the appointment now made would contribute much to the prosperity of the institution.

LIBRARY.

Too much importance cannot be attached to an extensive and well-selected library, embracing the standard writers on theology, biblical literature, church history, and general science, for such a seminary as ours. The committee have regarded such a library to be as necessary for our institution as tools for a mechanic—and as indispensable to secure that high standard of ministerial education, which is so imperiously demanded at the west, and so essential to the highest usefulness of our young men.

By the assistance of our friends in New York and Philadelphia the past summer, we are now furnished with the means of obtaining a library, in addition to one now in the institution, embracing about 3,000 volumes, at an expense of about \$7,000. These books will be procured as soon as the best selections can be made.

FUNDS FOR A CHAPEL.

During the last, and the present year, the seminary has greatly needed a chapel for public worship, for the use of the students, professors, families, and a growing community in the neighborhood; and also to furnish library, lecture, and recitation rooms; and thus leave for the accommodation of students the rooms now occupied for these purposes. A part of the subscriptions for this object were obtained previous to our last report, and we are now happy in being able to say, that as one of the results of our last appeal, our patrons in Boston, and other parts of New England have, with a most cheerful liberality, furnished the requisite means for the completion of the chapel. Arrangements are now in such progress for the erection of this building, that the committee hope to have it prepared for occupancy during the next autumn, or winter.

BUILDINGS OF THE INSTITUTION.

These are a large boardinghouse, a seminary edifice one hundred feet long and four stories high, with single rooms, a steward's house, and two professors' houses; all of brick. Some-

thing more than one hundred students can now be accommodated. The pecuniary responsibility of erecting these buildings, to the amount of \$20,000, has been cheerfully assumed by a number of the citizens of Cincinnati, and the vicinity, in consideration of the liberal effort made by our eastern friends to establish our professorship. As the executive committee, and a few other friends out of the board, have made considerable advances for the speedy completion of these buildings, it is confidently hoped that all our subscribers of the west will feel the necessity of making payment without further delay.

THEOLOGICAL STUDIES.

The theological course will occupy three years, and it is expected that every student will enter with the intention of completing a full course. The different branches will be pursued simultaneously, so far as practicable. Biblical interpretation, however, will be the most prominent topic of the first year; systematic theology, of the second; and sacred rhetoric of the third; while church history will occupy about equal portions of each year. It is the object of the faculty in this arrangement, to keep all the departments of study fully before the mind, during the whole course, and never to allow any one branch to be crowded out, by an exclusive attention to any other. The plan is more fully developed in the appendix to this report.

LITERARY DEPARTMENT DISCONTINUED.

It is well known, from our public documents, that Lane Seminary is not designed to be a college. Its character is that of a theological seminary. Its grand object is the education of pious young men for the gospel ministry. But inasmuch as there could be but few theological students expected, during the first years of our operations, before the regular theological professors could be obtained, it seemed important and desirable to the board, that there should be, at least temporarily, a literary department.

This was called the Walnut-Hill School, and was designed to fit young men for college, for business generally, (and in some special cases where the age or other circumstances of young

men prevented their going to college) for the theological seminary.

Since the theological instructors have come on to the ground, and we have ample encouragement that all our accommodations will soon be needed for theological students; both the faculty and the committee have been desirous to have this department brought to a close as soon as consistent.

The best time for this new arrangement seems now to have arrived. Amongst the reasons which have led to this result, are the following:

1st. It became more and more obvious that a thorough literary education could not be given, without at least two or three additional literary professors; and also, philosophical and chemical apparatus, and additional buildings. As it was not our intention to have a regular college, and as our funds would not admit of the requisite instructor's apparatus, or accommodations for a literary institution of high character, it became fully evident that this department must be discontinued.

2d. A permanent literary institution was not here called for. Our own state has as many colleges as can be raised to a high standard of literature, and are now needed to meet present exigencies. It would, therefore, be an unnecessary expense to attempt the endowment of another similar institution, so near to several other important colleges. The grand desideratum for this part of the west, for a number of years past, has not been so much the increase of colleges, as the establishment of a prominent theological seminary, of high character, at some central point of the valley, which should have the confidence and cooperation of the colleges, and furnish their young men with a thorough theological education. To confine ourselves wholly to our appropriate department, and thus show to the community that we have but one grand object in view, will, it is believed, do much to conciliate the good feelings of literary institutions, and give the best evidence that our education shall be such as to furnish a ministry of high intellectual as well as religious character.

3d. The time has come when the discontinuance of the lit-

erary department is expected, and loudly called for by the numerous friends of this institution. Nearly all the funds given, especially at the east, were contributed for the special object of the theological seminary. It was the wish and expectation of our patrons, that we should devote all our energies to rear a school of the prophets, whose endowment, library, and professors, should render it not inferior to any similar institution in our country. Owing to the continuance of our literary department up to the present period, fears, to a considerable extent, have been entertained in the community, that young men who ought to go to college, would be tempted to take a less thorough literary course with us before entering the theological department, than they would otherwise take in our regular colleges, and that as the consequent result, our seminary would tend to the depression, rather than the elevation of ministerial education in the west. The committee see no way effectually to counteract this undesirable tendency, but to remove this appendage entirely from the institution. And in doing it, the community will of course expect that the number of our students, for a year or two, will be considerably diminished. As a number of young gentlemen, from abroad, have entered the institution before this arrangement was made, the theological professors propose to continue the instruction of such as may be fitted for the theological class the next year. No literary students will, however, in future, be received.

The faculty and committee are thoroughly convinced, that there can be no substitute for a regular course of college instruction and discipline.

MANUAL LABOR WITH STUDY.

That there are important advantages connected with this system, is the increasing conviction of the committee, from an experiment of more than three years. To counteract a common misapprehension on this subject, however, we wish distinctly to say, as we have said in former reports, that the leading object of this system is not to *make money*, but to protect the health and lives of young men; and when this important result is secured, it may be confidently asserted, that the *grand*

leading object of manual labor has been completely attained, though not a dollar should have been earned. While the intelligent advocates of this system never estimated its value by dollars and cents, or supposed that young men generally could pay their way with its pecuniary results, we believe it has become the deliberate conviction of those who have seen the system properly carried out, that interesting, useful, and active employment during three hours per day, will uniformly protect the health and constitutions of our young men; increase their muscular and mental energy; augment their power of intellectual research; facilitate their actual progress in study; remove the temptations of idleness; strengthen their habits of industry and activity; give them a practical knowledge of the useful employments of life; qualify them for the labors and self-denials of a new settled country; and impart to them that independence and decision of character which so often characterizes self-educated and self-made men.

When results so indispensable as these to a thorough education are secured by manual labor, shall it be proclaimed that the system has failed; is without value; has disappointed public expectation, and must be given up simply because it does not make money? Admitting that the system furnishes no pecuniary benefit, which is not the fact, still is it unworthy of a place in our institutions of learning, when we see a large portion of the students of our country undermining their constitutions, and not a few of them actually endangering or destroying their lives, for want of vigorous and systematic exercise?

But while it is evident that the protection of life and health, and the highest improvement of mind, are the special benefits of the system, it is not to be admitted that it secures no important pecuniary advantages. The committee believe it would be difficult, if not impossible, for any institution to employ a capital, purchase material for manufacture, furnish tools, hire a foreman, and sell the articles when made, and pay young men generally, especially those without trades, any considerable compensation for their labor, and yet hold its own.

A plan entirely different from this has been adopted in this

institution in the mechanical department, which, in most cases, has yielded an encouraging pecuniary result. During the last year, from ten to twenty young men have united in a printers' association,—have obtained presses and stereotype printing from a book manufacturer in the city, and have received from him during the year, for their services, when constantly employed, upon an average, from \$50 to \$100 each.

Several of the best printers have in this way entirely supported themselves. A similar plan has been adopted with somewhat smaller results, by an association of cabinetmakers, embracing from twenty to thirty students.

To prevent misapprehension, it should here be stated, that all the students are not qualified to enter either of these departments; and that some who belong to them, having little knowledge of the business, are not able to earn more than their board. The expense for board may also usually be met by practical and energetic farmers, who devote three hours per day to agricultural employment.

While the committee feel bound to state these facts for the encouragement of young men of active, industrious, and business character, and to show that a number of our students, having good trades, have entirely supported themselves by their labor, and have thus increased, rather than diminished their progress in study; they deem it their duty, also, distinctly to say, that these results cannot be expected by young men, who have neither energy of character, habits of industry and economy, or skill in business. Such students should not rely to any considerable extent, especially for the first year, upon their labor as the means of paying their expenses.

EXPENSES OF THE INSTITUTION.

With a view to extend and equalize the advantages of education, the committee have used every effort to diminish the expenses of the seminary. The following statement will show that the term bills are made so low, as by the aid of manual labor, to bring the advantages of this institution within the reach of all young men of worth who wish to enjoy its benefits.

Students are at no expense for tuition. Board in commons,

one dollar per week. Room rent, from three to five dollars per annum. Washing, fuel, lights, and incidental expenses generally, about twenty dollars per annum. The whole amount of term bills at this institution, may be safely estimated at about sixty-five dollars per annum, while the avails of labor during term time, to good workmen, may be estimated for a farmer, at from thirty to forty dollars, and for a mechanic, at from fifty to one hundred dollars per annum, exclusive of what may be obtained by industry during the twelve weeks of vacation. Expenses for clothing, books, &c. will vary according to circumstances and the habits of the students.

It may here be stated in commendation of our young men, and as evidence of their ability and willingness to help themselves, that a number of our most efficient students, during their last vacation, have been employed in profitable agencies, while they have enjoyed, at the same time, important opportunities of gaining information, and of doing good.

ENDOWMENT OF SCHOLARSHIPS, AND ADDITIONAL BUILDINGS.

As numbers of the friends of this institution, have expressed a desire to do something in a permanent form for its benefit, and which shall enable them instrumentally to preach the gospel to the future millions of the West, long after they have gone home to heaven, we deem it expedient to state, that two additional professors' houses and permanent work-shops for manual labor, are now greatly needed, and that \$1000 will endow in this seminary a permanent scholarship, by the annual avails of which, in connection with those of his own labor, one young man of piety and talents, from year to year, may be carried forward in his preparation for the gospel ministry.

By the avails of such a foundation, a succession of able and faithful ministers may be raised up from generation to generation, while the benevolent donor will enjoy the privilege of opening a perennial fountain of salvation, to bless our land and the world.

All bequests to the institution should be made to 'The Trustees of the Lane Seminary.'

CONCLUSION.

In conclusion of their report, the committee would call the attention of the board of trustees, and of the christian public, to a few considerations illustrating the condition and prospects of the West, and the bearing of the Cincinnati Lane Seminary upon this important section of our country.

1st. The valley of the West is estimated to embrace an area of about 6,000 miles, including a territory near four times as large as all the ten Atlantic states, twenty times larger than New England, and one hundred and eighty times larger than Massachusetts; extending from the gulf of Mexico to the northern lakes, and from the Allegheny to the Rocky mountains, embracing all the delightful varieties of climate, having a large portion of alluvial soil of inexhaustible fertility, and producing in rich abundance all the necessities, and most of the luxuries of life; provided by its extended lakes and rivers with 20,000 miles of steam boat navigation, and with the most important advantages for internal intercourse and trade.

2d. The past and prospective increase of our population is unparalleled. Forty years ago there were but 150,000 white inhabitants west of the Alleghenies. Now there are near five millions, and with the present ratio of increase, the majority of our inhabitants, in twenty years, will be in the West, and by the close of the present century this western empire will be invested with the destinies and responsibilities of a hundred million of souls. And how affecting the consideration that our children shall live to see that wonderful day, and constitute a part of that mighty nation, which, if wicked, shall be blotted out from under heaven, and if righteous, shall be perpetuated amidst the splendors of the millennial day. How greatly is the importance of our prospective increase amplified, when it is remembered that the West, when as densely populated as France and Great Britain, will contain three hundred million of inhabitants.

3d. The character and condition of the West must have a decisive influence upon the great cause of national liberty throughout the world. The grand experiment of civil and

religious liberty which we have hitherto supposed was fully and successfully wrought out in the old states, has, by the rapid increase of population at the West, been transferred to the new, and is here to be repeated under circumstances very different from those under which it was originally made. The practicability and excellence of self-government was originally demonstrated by our puritan forefathers, who made the bible the foundation on which they reared those blessed institutions which are now the glory of our country, and the hope of the world. But the formation of the character, and the control of the destiny of our nation is now to be placed in the hands of the increasing millions of the West, a large portion of whom have forgotten and forsaken the God of their fathers, and in their eager pursuit after wealth, and influence, and power, are fast outstripping the means of intellectual and moral improvement, and unless speedily overtaken by the institutions of learning and religion, must become disqualified for the responsibilities and blessings of freemen.

4th. The great experiment of self-government now going on and so soon to be decided at the West, can be rendered successful only by planting throughout the whole valley the schools, academies, colleges, theological seminaries, pastors, and churches, which have been the prominent causes of our perpetuated liberties in the old states.

While ignorance, degeneracy, and irreligion, would undermine the foundations of our republic, and awaken the Divine displeasure against us, it is equally certain that intelligence and righteousness would exalt our nation, and pour the daylight of heaven on a benighted world.

5th. It has been estimated there are three millions of uneducated population in the United States, and a large portion of it at the West. This is the appropriate machinery of political demagogues. And by an artful control of this uninformed and disposable suffrage at our balanced elections, they can overrule the intelligence, and virtue, and property of the nation, for purposes of ambition, and the ruin of our country.

The heavings of this earthquake are now felt at our annual elections, and nothing can save the nation but to educate and christianize the whole community.

6th. This work of planting the institutions of learning and religion at the West, at least for the present generation, must be carried on by the cooperation of the old states with the new. While the friends of education at the West give the most pleasing and substantial evidence of their disposition to help themselves, according to their ability, yet it is not to be expected that they should do the whole work unaided; especially when it is considered that a large portion of the community still live in their log cabins,—are employed in subduing the wilderness,—constructing roads and bridges,—erecting school houses and churches,—and in many portions of the country, are so scattered and so unassimilated in habits, and education, and religion, as to disqualify them for united and vigorous action at once in building up the permanent institutions of the country. As the old states have their institutions established, and partly at first by the aid of the mother country; as they know how to appreciate these institutions; as many of their children are now with us; as we hold their destinies in our hands, as well as our own; and as they have given us so many substantial pledges of their willingness to help us, we cherish the confident expectation that the salvation of the West, will be made during the present generation, as it has been in time past, the common cause of the nation.

7th. The rapid increase of our western population from foreign emigration and from the old states, imperiously demands the *immediate* establishment and powerful action of literary and religious institutions. The work can be done if now entered upon and vigorously prosecuted; but let it be neglected or delayed a few years, until our five million shall increase to ten, twenty, or fifty million, and the instruction and salvation of our country will be impossible.

In the old states, where there was an increase of but seven million in two hundred years, the institutions of learning and religion were required to be but few and of slow growth. But where a nation is to be born in a day—where five million are to increase to a hundred million in a little more than half a century, the work must be done at once.

8th. The efficient organization and action of these institutions, can be secured only by the agency of an educated and powerful ministry, established throughout the whole land, and rendered efficacious by the special influence of the Holy Spirit.

9th. This ministry, to a great extent, must be raised upon the ground to be occupied. Young men from the East will be an important ally, but the great army of missionaries to achieve the moral conquest of the West, must be raised up and disciplined on the field of battle. Out of a class of forty ministers from one of our theological seminaries in the old states, we seldom obtain more than half a dozen for western service, and as the vacancies in old congregations increase, and the call for foreign service waxes louder and louder, we may not expect to obtain a larger supply in future. Nor need we rely upon the East for young men, as God has raised up in our own churches, hundreds of young men of piety and talents, who are anxious to devote themselves to the gospel ministry, and who by being natives of the soil, and acquainted with the manners and customs of the people, will enjoy peculiar facilities for influencing a western community.

10th. It is the object of the Lane Seminary to raise up such a ministry; and Providence has given us peculiar facilities to aid in doing the work. Having our location in the heart of the great valley, at the centre of near five millions of inhabitants—favored with an elevated and healthy location, within two miles of Cincinnati, the great emporium of the West; enjoying peculiar advantages for manual labor by our contiguity to the city; being furnished with foundations for the support of four theological instructors, and favored with approved professors, and enjoying as we do, so extensively the confidence and substantial cooperation of the christian community, we cannot but regard this seminary as one of Heaven's leading instrumentalities in supplying the West with an able and faithful ministry.

11th. Besides employing a leading agency in raising up the future ministry of the West, it may be hoped that this seminary will not fail to participate largely in the great work of sending the gospel over the whole earth.

As the field for ministerial labor is the world, and as this field is now white for the harvest, the church is beginning deeply to feel that her most powerful energies, and her most ardent prayers, are to be employed in raising up a host of ministers to preach the gospel to every creature. While, therefore, we now need 4,000 additional ministers to supply the vacant churches of our own land, and 500 more annually to supply vacancies occasioned by death, and to keep up with the increase of our population, we are not to overlook the appalling fact that five hundred million of heathens are to be furnished with ministers of the gospel, in the shortest possible period. While the West aspires to the honor and privilege of participating in this great and blessed work, may we not indulge the animating hope that God intends to raise up from among the future millions of sanctified minds, in this great valley, thousands of missionaries for pagan lands. And may not the fact that a number of our young men have already consecrated themselves to the work of foreign missions, encourage us to believe that in building up this institution, we are contributing directly and powerfully to convert the eastern as well as the western world?

By order of the trustees,

F. Y. VAII.,

Corresponding Secretary and General Agent.

APPENDIX.

COURSE OF STUDY.

I. BIBLICAL LITERATURE.

This department of theology will occupy three days in the week during the first year of the course, two days during the second, and one during the third. The books used in elementary instruction in Hebrew are Stuart's Grammar and Chrestomathy, and Gibbs's Manual Lexicon. Every student is expected to furnish himself with a Hebrew Bible, a Greek Testament, and an appropriate Lexicon for each. The edition of the Hebrew Bible most recommended by its clearness of type and cheapness is that of Hahn, but the editions of Michaelis, Vanderhooght, Simonis, or Jahn may be used. The Lexicon for the Old Testament is that of Gesenius, either Professor Gibbs's English translation, or the Latin edition published at Leipsic, in 1833. The New Testament must be in the edition of Knapp, Griesbach, or Vater; the first is preferred. For a Lexicon of the New Testament, Professor Robinson's translation of Wahl, or the Greek and Latin Lexicons of Bretschneider, Wahl, or Schleusner may be used.—It is also recommended that each student furnish himself with a copy of the Septuagint, the cheapest and best edition of which for common use is that of Van Ess, published at Leipsic, 1824; and Schleusner's Septuagint Lexicon.

The following table exhibits the subjects of lectures during each year, and a few of the books most useful to be read on the several topics discussed in the lectures. Only the most necessary and most easily accessible helps in the English and Latin languages are here noticed; and it is intended that copies of all the works mentioned shall be kept constantly in the lecture room, for the use of students who may not be able to purchase for themselves.

FIRST YEAR.

1. *Biblical Geography and Antiquities*.—Robinson's Calmet; Jahn's Archaeology translated by Prof. Upham; Harmer's Observations; Burder's Oriental Customs and Oriental Literature; Works of Reland, Bochart, Lightfoot, and Selden; Biblical Repository; Modern Traveller.
2. *Principles of Biblical Interpretation*.—Stuart's Ernesti. Morus, and Keil, Hermeneutica. Gerard's Institutes. Bishop Marsh's Lectures. Campbell's (Dr. George) Dissertations. Plauk's Introduction, translated by Prof. Turner.
3. *General Introduction to the Old and New Testaments, and Particular Introduction to the Pentateuch, Gospels and Acts*.—Jahn's In-

roduction to the Old Testament translated by prof. Turner; Hug's Introduction to the New Testament translated and published at Andover; Horne's Introduction; Carpzov and Walton; Marsh's Michaelis.

4. *Interpretation of the Gospels in Harmony and the Acts.*—Calvin, Com. in Evan. Har.; Newcome's Harmony, Robinson's edition; Stuart's Grammar of N. T.; Rosenmueller, Scholia in Nov. Test.; Kuinoel, Com. in Lib. Hist. Nov. Test.; Campbell (Dr. G.) on the Gospels; Doddridge's Expositor; Buddeus' Ecclesia Apostolica; Neander's Apostolic Church, translated by Professor Robinson.
5. *Interpretation of the Historical Writings of Moses.*—Calvin, Com. in Lib. Mos.; Rosenmueller, Scholia in Pent.; Turner's Sacred History of the World; Michaelis, Commentaries on the Laws of Moses, translated by Dr. Smith; Warburton's Divine Legation of Moses.

Classical Reading.

Portions of the historical writings of Herodotus, Tacitus, and Suetonius, illustrative of the Old and New Testament history.

SECOND YEAR.

6. *Particular Introduction to several books of the Old and New Testaments.*—Same as No. 3. Also works of Origen, Jerome, and Lardner.
7. *Hebrew Poetry, including Figurative and Symbolic Language of Scripture.*—Lowth's Lectures on Hebrew Poetry, with notes by C. E. Stowe; Herder's Spirit of Hebrew Poetry, translated by Prof. Marsh; Sir William Jones, Comment. in Poes. Asiat.
8. *Interpretation of Job, Psalms, Proverbs and Ecclesiastes.*—Calvin, Com. in Lib. Psalm. Do. do. in Jobum; Rosenmueller, Scholia in Psalmos, Jobum, et Scripta Salomonis. Noyes on Job and Psalms; Dr. Good on Job; Horsley on Psalmus. Bush on Psalms.
9. *Epistles to Romans, Corinthians, Timothy, Hebrews, and I. Peter.*—Calvin, Com. in Epistolas; Jaspis, Versio Epistolarum; Stuart on Romans and Hebrews; Leighton on Peter; Macknight on the Epistles; Doddridge's Expositor; Rosenmueller, Scholia in Nov. Test.

Classical Reading.

Cicero de Officiis and Xenophon's Memorabilia of Socrates.

THIRD YEAR.

10. *Nature and Fulfilment of Prophecy, particularly in reference to the Messiah.*—Prof. Smith's Scripture Testimony, vol. I.; Hengstenberg, Christologie translated by Prof. Keith; Hurd's Lectures on Prophecy; Horsley's Sermons on Prophecy; Witsius de Prophetia; Newton on the Prophecies.
11. *Interpretation of Isaiah, Jeremiah, and Nahum.*—Calvin, Com. in Prophetas. Rosenmueller, Scholia in Lib. Proph. Vitringa, Com. in Jesaiam. Lowth on Isaiah.
12. *Revelation in connection with Ezekiel and Daniel.*—Eichhorn in Apocalypsin; Calvin, as in No. 11; Rosenmueller, as in No. 11; Rosenmueller, Scholia in Nov. Test.; Jaspis, Vitringa, and Bush.

Classical Reading.

Cicero de Divinatione and de Nat. Deorum, and Plato's *Phædo*.

NOTE.—It is not to be supposed that the books of the Bible above mentioned are to be interpreted throughout, in the lectures, in the form of commentary. The peculiarities of each book are to be brought to view, an analysis of the contents drawn out, the most characteristic and difficult passages explained, and directions given for the interpretation of the whole. As opportunity may be found during the course, a few lectures will be given on Bibliography.

II. CHURCH HISTORY AND POLITY.

1. *Chronology*.—Hales' Analysis with references to Spanheim, Usher, Lightfoot, Newton, Playfair.
2. *Ecclesiastical Geography*.—Hales, Horne's Introduction; Russell's Palestine; Russell's Egypt; Shimeall's Chart; Malte Brun's Geography; Butler's Geography.
3. *Church History*.—Text books for the whole course are Lampe translated from the Latin with notes from Josephus, Eusebius, Spanheim and Buddeus; Murdock's *Mosheim*; Milner, and Giese-ler's *Church History*.
- (a) *Church before Advent of Christ*.—Josephus; Stackhouse, *Hist. of Bible*; Shuckford; Prideaux; Jahn's *Heb. Com.* translated by Prof. Stowe.
- (b) *Apostolic Church*.—Magdeburg Centuriators; Neander's *Apostolic Church* translated by Prof. Robinson; Buddeus; Cave's *Lives of Apostles*.
- (c) *Church before the time of Constantine*.—Lardner's *Works*, and *Mosheim's Dissertations*.
- (d) *Oriental Church*.—Text-books as specified in No. 3.
- (e) *Western Church*.—Text-books as above.
- (f) *General Church History from Mahommed to the Reformation*.—Prideaux's *Life of Mahommed*; Bush's do.
- (g) *Reformation*.—Milner, Villiers, Scott, Bower's *Life of Luther*, Coxe's *Life of Melancthon*, Robertson's *Charles V.*
- (h) *Roman Catholic Church*.—Authors as above, with Campbell's *Lectures on Church History*.
- (i) *Protestant Church, including National and Dissenting Churches*.—Burnet's *History*, Neal's *History of Puritans*, McCrie's *Life of Knox*, Cook's *History of the Church of Scotland*, Beza's *Life of Calvin*; Waterman's do.; Luvall's *History of Protestant Churches in France*; Bogue and Bennet's *History*; Gough's *History of Quakers*; Brownlee's do.; Coke's *Life of Wesley*; Watson's do.; Buck's *Theological Dictionary*.
1. *Dogmatic History*.—Magdeburg Centuriators, Muenscher's *Manual*, translated by Prof. Murdock; Doederlein's *Institutio*; Storr and Platt, translated by Prof. Schmaucker, Knapp's *Theology*, translated by Woods.
5. *Church Polity*.—Hooker's *Church Polity*, Ayton on *Church Government*, Potter on do., Miller's *Letters on Episcopacy*, Miller's *Ruling Elder*, King's *Primitive Church*.
6. *Sacraments*.—Wall's *History of Infant Baptism*, Gale's *Reply to*

- Wall. Woods on Infant Baptism. Adams' View of Religions. Owen, Charnock and Watts on Lord's Supper.
7. *History of Missions*.—Brown's History. Lord's do. Oldendorp's History of Moravian Missions.

III. SYSTEMATIC THEOLOGY.

1. *Cause and Effect*.—Brown, Hume, Berkley, and Beattie.
2. *Mental Philosophy*.—Locke, Stewart, Brown, Abercrombie, Upham, Buffier's First Truths, Butler's Analogy and Sermons.
3. *Atheism, its History, Hypothesis, Arguments, Objections and Folly*.—Cudworth's Intellectual System, Brucker's and Enfield's History of Philosophy, and R. Bentley's Folly of Atheism.
4. *The Being, Character, and Attributes of God*.—Locke, Clark, Berkley, Bates, Paley, Dwight, and Turretin.
5. *Reason, Light of Nature, Necessity of Revelation*.—Knapp's Theology, Leland's Necessity of Revelation and View of Deistical Writers, Deism Revealed, Dwight on Infidel Philosophy, and Appleton's Lectures.
6. *The Truth and Inspiration of the Bible*.—Storr and Platt's Biblical Theology, Lardner's Credibility, Paley's Evidences and Horae Paulinae, Chalmers' Works, Lyttleton on Conversion of St. Paul, Watson's Apologies, Leslie's Short Method, Hume, Campbell and Farmer on Miracles, Witherspoon, Bogue's Essay, Gospel its own Witness, and Wilson's and McIlvaine's Evidences.
7. *Doctrines of Revelation*.—Augustine, Calvin, Turretin, Van Maesricht, J. Edwards, J. Edward's jr. Bellamy, West, Smalley, Witherspoon, Dwight, Hopkins, A. Fuller, Whitby, Burton's Essays, Spring's Disquisitions, Emmons, Magee on Atonement, Cole on Divine Sovereignty, Backus on Regeneration, Bates', Baxter's and Howe's Works, Watts' Sermons, Doddridge's Lectures, and Owen's Works.
8. *The Church, its Officers, and Institutions*.—Calvin's Institutes, Campbell's Lectures on Church History, Rutherford's Rights of Presbyteries, Owen's Inquiry, Chauncey's View of Episcopacy, Miller's Letters on the Ministry and Eldership, and Horsley and Gurney on the Sabbath.

L A W S .

[At a meeting of the Trustees of Lane Seminary, 5th Nov., 1834, the committee to whom the laws of the institution were referred for revision, reported a revision, containing certain amendments which they recommend as a substitute for the laws, and standing rules heretofore adopted: and on motion said report was accepted, and it was ordered that the revised code of laws be adopted, in place of those heretofore published, as comprising all the laws now in force for the government of the internal concerns of the Seminary.]

GENERAL PURPOSES OF THE INSTITUTION.

THE charter of Lane Seminary provides, that it shall be a theological institution, for the education of pious young men for the gospel ministry; and that all the students be required to spend not less than three hours, nor more than four hours each day, in agricultural or mechanical labor, the avails of which shall be applied towards defraying their expenses.

FACULTY.

The immediate government of the institution is vested in the president and professors, who shall be styled THE FACULTY OF LANE SEMINARY. It shall be their duty to instruct the students in the several branches of learning prescribed in the course of study, to direct and encourage them in the acquisition of knowledge and the practice of piety, to counsel and warn them as there may be occasion, and faithfully to administer the laws established by the trustees; and they shall have authority to make all regulations and orders necessary for the accomplishment of these purposes.

The president shall be the presiding officer of the faculty, and shall have the general superintendence of the concerns of the institution. In the absence of the president, the duties of his office shall devolve on the senior professor, unless the trustees otherwise direct. The several professors shall direct the studies of the students in their respective departments, subject to the supervision of the faculty and trustees.

The faculty shall have a stated meeting once a week during term time, for consultation and the transaction of business; and the president, at any time when circumstances demand it, may call a special meeting. A majority shall constitute a quorum. They shall annually appoint a

clerk from their own body, who shall keep a record of all their proceedings; and this record shall be laid before the trustees at their annual meeting, and at any other time when they may call for it.

The senior professor shall keep a record of the names, ages, and former business of all the students admitted to the institution, the names of their parents or guardians, their places of abode and preparatory study, the dates and circumstances of their leaving the institution, and occasional notices of their conduct, attainments, and such other particulars relating to their connexion with the seminary, as the faculty may think worthy of attention; and this record shall be open to the inspection of the faculty and trustees.

All the members of the faculty shall reside during term time in the immediate vicinity of the institution, that its internal concerns may be constantly under their superintendence, and that they may be easily accessible to the students.

The faculty, under the direction of the trustees, shall in all cases be the sole interpreters of the laws of the institution; and the execution of these laws, in their application to the internal concerns of the seminary, shall rest entirely with them.

Every theological professor, previously to entering upon the duties of his office, shall make and subscribe the following declaration:

In the presence of God and of the trustees of this seminary, I declare my belief in the scriptures of the Old and New Testament as the word of God, and the only infallible rule of faith and practice. I receive also and adopt the Confession of Faith of the Presbyterian church, as containing the system of doctrine taught in the holy scriptures: I likewise approve and engage to support the government and discipline of the Presbyterian church in these United States, and to be zealous and faithful in my endeavors to maintain the purity and peace of the church, and to qualify those young men, who may come under my care, to explain, defend, and apply the truths of the gospel.

QUALIFICATIONS FOR ADMISSION.

Candidates for admission shall produce satisfactory testimonials, that they possess competent talents, and are members, in good standing, of some christian church; and that they have been regularly graduated at some college or university, or have pursued a course of study equivalent, embracing the different branches of a thorough English education, the elements of mathematical, natural, and metaphysical science, and the Latin and Greek languages. Every candidate shall be examined in regard to his religious opinions, his christian experience, and his motives in pursuing theological study; and also in regard to his acquaintance with the principles of Greek and Hebrew grammar, and his ability to read and translate the Greek

testament and the first three chapters of Genesis in Hebrew. Applicants for admission to advanced standing will also be examined on the subjects that have been studied by the class into which they wish to enter.

GENERAL COURSE OF STUDY.

The course of study shall occupy three years; and it is expected that every student will enter with the intention of completing a full course. The different branches of study shall be pursued simultaneously, so far as practicable; but biblical interpretation shall be the most prominent topic of the first year, systematic theology of the second, and sacred rhetoric of the third, and church history shall occupy about an equal portion of each year.

LITERARY EXERCISES.

Every student shall attend regularly and punctually all lectures, recitations, and other literary exercises appointed for his class or division. Each student shall be required to attend at least one daily recitation. The senior theological class, at the rate of two or more a week in alphabetical order, shall write sermons; and in the same manner, the middle and junior classes, at the rate of one or more a day, shall write compositions, on topics selected by their teachers. There shall be a rhetorical exercise in the chapel, weekly, which the students and the faculty shall attend.

RELIGIOUS EXERCISES.

There shall be public prayers in the chapel every morning and evening during term time, preceded by reading a portion of the scriptures and singing, under the personal direction of some member of the faculty.

There shall be at least two public religious services in the chapel on the Lord's day, during term time, one of which shall generally be conducted by a member of the faculty, and the other may be conducted by a theological student of the senior class, or a licentiate.

Constant and punctual attendance on morning and evening prayers, the public services of the Lord's day, and other prescribed religious exercises, is enjoined on all students, unless excused by the proper officers.

DIVISION AND ARRANGEMENT OF TIME.

From the commencement of the term, prayers shall be attended in the chapel at six o'clock in the morning, and at five in the evening—and from the first of April, at five in the morning, and six in the evening.

Morning study hours shall commence two hours after the time of morning prayers, and continue till 12 o'clock at noon; and evening

study hours shall commence two hours after the time of evening prayers.

Work hours shall commence three hours before evening prayers.

DEPARTMENT OF STUDENTS.

As this institution is designed for the education of pious young men for the gospel ministry, it is expected that every student will govern himself in all his conduct by the laws of christian morality and decorum.

During study hours and after ten o'clock P. M. all unnecessary absence from rooms, playing on instruments of music, singing, whistling, loud talking, and whatever noises may occasion disturbance or annoyance, are prohibited.

No student, without written directions to that effect from a temperate physician, shall take any ardent spirits, wine, or tobacco, or have them in his room.

No student, without permission from one of the faculty or the steward, shall enter the dining hall except at meal times, nor any other apartment of the refectory at any time.

The taking of food or any article of furniture from the refectory, without permission from one of the faculty or the steward, is prohibited.

At the table of the refectory, the students are required to observe such manners as are expected at the table of a well-regulated private family.

Students are required, in all cases, to regulate their intercourse with the officers of the institution, with one another, and with all persons, by those rules of courtesy which are established by the usages of good society.

No student shall be absent, in term time, without permission from the instructor of his class, or from the president. General meetings of the students, and public addresses or lectures by them, and societies formed among them in the seminary, shall be with the consent and subject to the direction of the faculty.

No student shall put himself under the instruction of any other than an officer of the institution, or engage in the business of teaching during term time, without permission from the faculty.

No student shall throw water, or rubbish, or any thing offensive, from a window or door of the buildings of the institution.

Every kind of behavior, and all personal habits, which are considered improper in a well-regulated private dwelling, are forbidden in the buildings of the institution.

Students are amenable to the laws of the institution in regard to their general behavior, when absent as well as when present.

Every student, when admitted to the institution, shall receive a copy

of the laws, which shall be charged in his term bill ; and ignorance or dislike of any law shall never be accepted as an excuse for transgressing it.

STEWARD AND SUPERINTENDENT.

The steward and superintendent of the institution, under the direction of the faculty and executive committee of the trustees, shall have the general supervision and management of the farming, manual labor, and boarding departments; make the necessary provision for the table; decide upon the kind of board to be furnished; provide the requisite help for the boarding establishment; keep and settle all the accounts of the students; pay over the moneys received from them to the treasurer; render monthly accounts to the executive committee of all transactions in their departments; and perform such other duties as the executive committee may direct.

The duties of steward and superintendent may be discharged by the same or different persons, as the executive committee may direct.

It shall be the duty of the executive committee, in conjunction with the faculty, from time to time, to make such arrangements and fix such rules in relation to the manual-labor department, the farm, and the boarding establishment, and the supervision thereof, as they shall deem beneficial. They shall require regular and full accounts to be kept of all earnings, credits, receipts, and disbursements, and limit the allowance for labor to the actual proceeds to the institution.

MONITORS.

The faculty shall appoint a board of monitors, who, under the direction of the superintendent, shall oversee the manual labor. The faculty shall also appoint monitors to preserve order, and monitors to keep bills of the attendance of students on chapel duties.

It shall be the duty of the board of work monitors, to form and arrange classes for labor, assigning one class to each monitor; report to the superintendent their estimate of the comparative value of each student's labor, and of the damages done to tools, furniture, fixtures, &c.; to consider and give their opinion on any case of neglect of duty reported to them by a monitor, and hold a weekly meeting for the transaction of business.

Each monitor shall direct his class in the performance of labor, and see that every member of it is employed to the best advantage. He shall admonish any member of his class that neglects his duty, and he shall report to the board of monitors any case of delinquency in which due admonition fails to produce its proper effect. He shall keep an accurate and systematic record of the time employed in labor by each member of his class and report the same regularly, once a week, both to the board of monitors and the superintendent.

The superintendent shall be the medium of communication between the faculty and the monitors. He shall confer with and receive instructions from the faculty or executive committee, furnish each monitor with directions, exercise a general supervision over all the classes, and lay before the faculty all matters which in his view are worthy of their animadversion. He shall report weekly to the clerk of the seminary the monitors' weekly estimate of the comparative value of labor, and of damage done to tools, &c. He shall have power to admonish any delinquent monitor, class, or individual. It shall be his duty to see that the produce of the farm be seasonably and faithfully gathered and stored.

The faculty may appoint a person to act in place of the superintendent, in his absence, or during a temporary vacancy in the office.

Each monitor shall appoint from his own class a sub-monitor, to officiate in case of his temporary absence.

Each monitor shall see that all tools used by his class be carefully deposited in the tool room by the users, at the close of each season of labor.

No student shall be directed in the performance of labor or be censured for delinquency by any student except the superintendent or his own monitor.

The compensation for labor and for services of monitors shall be determined by the executive committee.

It shall be the duty of the monitors of order to see that the regulations respecting sweeping halls, hours of study, and noise about the building be observed, and to report obstinate delinquents to the faculty.

The chapel monitors shall keep an accurate and systematic record of all absences from prayers, public worship, and the public rhetorical exercises of Wednesday, and of all cases of tardy attendance, and shall report the same weekly to the faculty.

ROOMS AND BOARDING.

Every student shall keep his room in good order, and sweep it thoroughly each morning by seven o'clock, Sabbath excepted.

Persons shall be appointed whose duty it shall be daily (Sabbaths excepted) to sweep thoroughly the halls, lecture rooms, stairs, library, chapel, &c. the compensation for whose services shall be fixed by the executive committee.

Vacant rooms shall be distributed under the direction of the faculty.

Failure to return within one week after the opening of the term, without previous notice of the cause of delay, shall vacate the room, and place it at the disposal of the faculty.

Exchange of rooms to be made only with permission from the faculty.

Every student at the close of each term, or whenever absent for more than one week, shall deposit with the steward or superintendent the

key of his room, with a label, specifying the room to which the key belongs; and no student shall be allowed to occupy any apartment in the seminary buildings during vacation without permission from the faculty.

All the students shall board in commons, unless permitted by the faculty to board elsewhere.

DAMAGES.

A particular record of the condition of each room, at the commencement and close of each term, shall be kept by the faculty or superintendent, and every student shall be held responsible for damage done to a room while he occupies it; and for damage done by him to any property of the institution.

An average assessment shall be made for damages, where no individual responsibility can be ascertained.

TERM BILLS.

One half of the amount of bills for each term, shall be paid at the commencement of the term, and the remainder at the close.

LIBRARY.

The library shall be opened for the delivery of books and consultation, on Saturday of each week, between the hours of one and two P. M.

No student shall take more than one folio or quarto volume, nor more than two volumes of smaller size, from the library at one time, except by a written order from the president or one of the professors.

No student shall retain a folio or quarto volume from the library more than two weeks, or a volume of smaller size more than one week. A student, however, on returning his book to the library, may take the same again, provided it is called for by no other person.

For detention of a book beyond the time allowed, or for the injury or the total loss of the book, the holder of it shall be liable to an assessment of damages at the discretion of the faculty.

No student shall lend a book belonging to the library to any person who is not a student, or take a book away from the immediate vicinity of the seminary, under penalty of being debarred access to the library, at the discretion of the faculty.

The students shall pay one dollar annually to the librarian for the purpose of keeping the books in repair; and all damages assessed in behalf of the library shall be appropriated solely to its use.

The librarian shall keep a book, in which he shall charge each volume taken out to the person who takes it, and the person to whom a book is charged shall in all cases be responsible for its safe-keeping till it is returned.

The faculty may designate, for the direction of the librarian, such books as shall not be taken from the library.

PREACHING OF STUDENTS.

Students of the senior theological class, when licensed by the proper ecclesiastical authority, may be permitted to preach, subject to the direction of the faculty.

DISMISSIONS.

Any student in good standing may obtain, at his own request, a regular dismission.

For disregard or disobedience to the laws of the institution, after counsel and admonition, a dismission from the seminary will follow.

EXAMINATIONS AND VACATION.

There shall be one annual term of study, and one vacation.

The term shall commence on the first Monday of October and continue forty weeks.

The faculty may appoint, at their discretion, short intervals of relaxation from study during the term.

The anniversary shall be on the last Wednesday of the term; the exercises to be arranged annually by the faculty.

The week before the anniversary shall be devoted to a thorough, public examination of all the classes, in the studies of the preceding term.

The senior theological class shall be examined in the studies of the whole theological course.

A committee of seven shall be appointed annually by the trustees to attend the examinations.

Every student, having completed the whole theological course prescribed by the laws, shall receive appropriate testimonials of the same, accompanied with the seal of the corporation and the signatures of the president of the faculty and the theological professors.

BOARD OF TRUSTEES.

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CATALOGUE

OF

STUDENTS IN LANE SEMINARY.

THEOLOGICAL CLASS.

NAMES.	GRADUATED.	RESIDENCE.
Allen, William	Amherst College,	Massachusetts.
Babcock, Hiram A.	Middlebury Col.	Ohio.
Beecher, Henry W.	Amherst Col.	do.
Beecher, Charles	Bowdoin Col.	do.
Bullard, Ebenezer	Miami University,	Mass.
Clark, Benjamin	do.	N. Hampshire.
Duncan, Alexander	Lane Seminary,	New York.
Fowler, Joseph	Yale Col.	Ohio.
Hastings, George H.	Harvard University,	Mass.
Hawley, Amos P.	Western Reserve Col.	New York.
Masters, Samuel C.	Lane Sem.	Arkansas.
Newton, David F.	<hr/>	Mass.
Paine, Samuel	Lane Sem.	Ohio.
Putnam, William	Union Col.	New York.
Sherwood, John	Rochester Institute,	do.
Spaulding, Henry H.	Western Reserve Col.	do.
Stanton, Robert L.	Lane Sem.	do.
Talbot, Ward D.	Union Col.	Mass.
Woodruff, William B.	Miami University,	Ohio.

PREPARATORY CLASS.

NAMES.	RESIDENCE.
Booth, Levi R.	Ohio.
Bridgeman, Lewis	Massachusetts.
Brubaker, George	Kentucky.
Dickerman, Benoni	Ohio.
Henry, Thomas	Pennsylvania.
Hodges, John S.	Virginia.
Kelly, Samuel	Ohio.
Laughlin, John	do.
Mattison, James	do.
Pennoyer, Andrew L.	Connecticut.
Poage, Josiah	Kentucky.
Poage, George	do.
Pogue, John F.	Delaware.
Tolford, David W.	New Hampshire.
Tiffany, John A.	New York.
Whitney, Lewis L. G.	Connecticut.
Wood, Benjamin F.	New Jersey.

STATEMENT OF THE FACULTY

CONCERNING

THE LATE DIFFICULTIES IN THE LANE SEMINARY.

It is known, that an Abolition Society, formed some time since in the Lane Seminary, has recently been abolished by the trustees—and certain regulations passed, to avert from the institution the evils which its existence occasioned.

That a large portion of the students regarded these measures as an attack upon the principles of abolition itself, an inhibition of free inquiry, and a despotic encroachment upon their rights—and that for conscience sake and the cause of humanity, and the rights of free inquiry, they have been constrained to ask, and have received a regular dismissal from the institution.

The interests of this Seminary, and the cause of literary and theological institutions, call on the faculty to lay before its patrons and the community, a concise statement of the facts in the case and of their views on the subject, as those who have had a knowledge of all the facts in the case from the beginning.

The question will naturally be asked—‘what can be the cause of so powerful an avulsion from the institution?’

To this we answer :

1. *Not* because there has been any quarrel between these students and the faculty. We have differed seriously, and communicated our views plainly—but the collision has never suspended our mutual affectionate confidence and intercourse, in all our seminary relations.

2. *Not* because the subject of abolition became so absorbing as to prevent the regular course and auspicious result of study.

We have said, and repeat, that we have never witnessed more power of mind, or capacity of acquisition, or of felicitous communication in popular elocution, in the same number of individuals; and we add, the attainments of the past year, as developed by daily intercourse and by the closing examination, were honorable to them and satisfactory to us.*

3. *Nor* was it because the young men were wanton in their disagreement with us, or merely self-willed.

* We do not intend by this, that no injury was sustained by the absorbing interest of abolition discussions and enterprise. They did bring an additional tax of physical and mental effort on some, perilous to health, and which could not have been long endured; and they did preclude that interest in general reading, and excluded that investigation of the subject of the lectures, which was essential to their highest improvement.

For though we cannot say that we have not witnessed in some of them great imperfection, and in all, great misjudgment, (of which we shall have occasion hereafter to speak,) we always have believed, and still do believe, that they have acted under the influence of piety and conscience.

4. Nor has the misunderstanding and separation been produced by a spirit of hostility to the cause itself of abolition; for though much of this feeling may exist in the land, and in the vicinity of the institution, it did not exist in the faculty, nor in the board of trustees, as a motive of action against the society.

The faculty and the trustees had powerful motives to continue the society. They desired to avert the necessity of its discontinuance; and did all that could be done for that purpose; and were foiled by an influence and action beyond their control. We know, and we hereby certify the whole community, that opposition to the Abolition Society was neither the cause nor the occasion of its extinction.

Nor, 5: Was it because there was such a hostility to abolitionism in the community around, as rendered it impossible for the society to pursue a course which should exercise all its rights, and attain all the practical ends of its existence and action in a more perfect manner than it had done, or could have done in its past course. Any amount of inquiry and discussion which the subject might seem to require, or of which it admits, might have been so conducted as to make no aggression on public sentiment, and cause no injurious reaction. All that has been done to extend intellectual and moral culture to the colored population of the city, might have been so done as to have secured the approbation of the citizens, and raised the institution in their estimation, instead of bringing upon it obloquy and indignation. And any public action, which a due regard to other relative duties of the institution permitted, might have been so conducted as to have escaped consequences so deeply injurious as to demand its suspension.

What *was* it then, which rendered the existence of the Abolition Society inexpedient and impracticable in the Lane Seminary?

It was the spirit and manner of doing a few things not necessary to the prosperity of the society itself, against the advice of the faculty, and reckless of the consequences in doing violence to public sentiment.

The particulars of this statement will be developed in the following concise history.

On the 4th day of February last, the faculty were invited to attend and engage with the students in the discussion of the following questions:

I. Is it the duty of the people of the slave-holding states to abolish slavery immediately?

II. Are the doctrines, tendencies, and measures of the American

Colonization Society and the influence of its principal supporters, such as to render it worthy of the patronage of the Christian public?

To this invitation the following answer was returned :

The faculty have taken into consideration the request of the students, that they would attend and engage with them in the discussion of the above questions. They appreciate the courtesy and good intentions of the students in this invitation, and are entirely and strongly in favor of thorough investigation, free inquiry, and animated discussion. But as guardians of the institution and the students, they are called to the delicate duty of advising the postponement of the discussion of this subject for the present—for the following reasons :

I. As a subject calculated in the present state of excited feeling in our country, to create and perpetuate in the institution a disproportioned relative interest, unfriendly to the most favorable prosecution of study.

II. The liability of the discussion to eventuate in unpleasant divisions, rendering the condition of a portion of the students irksome, and calculated to repel the accession of the western students to the seminary.

III. To commit the institution before the public on a subject upon which the public is divided and exceedingly sensitive.

It is improper to place literary and theological institutions between contending parties, or to enlist the students as combatants in opposing ranks on questions of great national and political agitation ; and there are peculiar reasons why the Lane Seminary should not, at this time, be placed in this predicament. It is in its infancy, and has a character yet to form, confidence to earn, and funds for its complete endowment to collect ; its patrons, past and to come, are deeply committed on both sides of this question.

IV. The example of a kindred institution in this state, being greatly depressed by the introduction of this subject, should warn us to let alone this contention before it is meddled with.

V. A public discussion is not, in our opinion, indispensable to the acquisition of accurate and comprehensive knowledge on the subject.

And we are of opinion, that friendly conferences and temperate explanations may produce such an assimilation of views, as to supersede the necessity of protracted discussion.

VI. We perceive no evils to the general cause from deferring the discussion, by the students of Lane Seminary, compared with the liabilities of evil to this institution by its introduction.

Finally: We are confident that the movement of public sentiment, on this subject, under the influence of causes which the Abolition Societies did not originate, will not much accelerate, and, we hope, will not hinder, is fast approaching a crisis, which may render discussions in the seminary now injurious, either superfluous or safe.

This reply was the subject of discussion, the result of which was a note to the faculty saying, that it was still the earnest desire of the students to be permitted to enter on the discussion of this subject. To this, the faculty replied, that their opinions and wishes, and the reasons of them, were not changed. But in giving them, they had gone to the extent of what they conceived to be their duty, and they should say no more. The discussions commenced, and were protracted through seventeen evenings, and resulted in a vote that it is the duty of the slaveholding states to abolish slavery immediately; and that the doctrines, tendencies, and measures of the Colonization Society and the influence of its principal supporters are not such as to render it worthy of the patronage of the Christian community.

Soon after this discussion, an Abolition Society was formed, and schools and literary lectures established in the city, for the intellectual and religious benefit of the colored people.

In the discussions preceding the organization of the society, the doctrine of social intercourse according to character, irrespective of color, was strenuously advocated, and the knowledge of this opinion of the students became extensive in the city, and it was not long before reports multiplied, that they were beginning to put their doctrine in practice. These reports, greatly amplified, appeared, on examination, to originate in the fact, that an influential member of the Abolition Society, weary with lecturing and too much indisposed to return to the seminary, accepted the proffered hospitality of a respectable colored family to pass the night with them, and that one of the teachers of a colored school, a member of the Abolition Society, and till recently a member of the seminary, boarded in a colored family.

On this occasion the students were convened, and the reports in circulation and the state of public feeling were explained to them by the faculty, and the belief was expressed that, without offence to the community or injury to the seminary, the colored people might be instructed in common schools, and Sabbath schools, and lectures, and by any missionary labors, among them, necessary for their best good, provided they abstained from the apparent intention of carrying the doctrine of intercourse into practical effect. That this, in our belief, would not be endured by the community, and would be resisted in a manner which would render it impossible to protect either them or the institution.

These considerations were pressed upon the attention of an influential member of the Abolition Society, who had been especially instrumental in the establishment of the schools, and he was requested to exert his influence to change the residence of the instructor, and to prevent that kind of intercourse, which would offend the community and injure the seminary.

In reply, he justified the boarding of white instructors in colored fam-

ilies, as indispensable to secure the confidence of that injured people and do them good. That any reference to color, in social intercourse, was an odious and sinful prejudice, and that some action, in advance of public sentiment, was necessary to put it down. The only point of discretion being, not to go too far at first ahead of public sentiment, nor move too fast. He was assured that, in our opinion, such an experiment upon the community would be immediately understood, and be met by a reaction that nothing could resist. And we have only to add, that the event has verified the prediction.

The next excitement was caused by a visit paid to the seminary by several female colored persons, in a carriage, and the marked attention said to have been paid to them by the students. In this case, also, the public excitement was greatly increased by various exaggerations and misrepresentations of the fact.

Sometime after this, a new excitement was created by the walking of the instructor, who boarded in a colored family, with a colored female to the seminary or its vicinity, and returning in like manner. It was said that their meeting on the road was accidental, and that the young gentleman merely complied with her request to be directed to some place with which she was not acquainted. But they returned to the city in the same manner, and it was regarded by the community as part of a settled design to carry into effect the scheme of equalization.

About this time the dissatisfaction in the community became so great, as to induce the faculty to convene and address the students once more. They referred them to the design of the institution as a theological seminary—the sacrifices made for its endowment and prosperity by its patrons, the board of trustees, and the faculty; and the impropriety of pressing a collateral benevolent enterprise in a manner subversive of the confidence of the entire Christian community—Of one portion, because the offence is tolerated, and of the other, because it is not, and thus assailing the vital interests of the institution. They were reminded, that, on entering society, men surrender some of their individual rights, and that all the rights of men in society cannot be exercised in a theological seminary; but that free inquiry and associated action can be enjoyed only in subordination to the great ends of the institution, and in consistency with its prosperity, of which it belongs to the faculty, and not to the students, to judge. And they were distinctly notified that it was the doctrine and practice of immediate intercourse irrespective of color, which provoked the community, and arrayed its rising indignation against them and the seminary, not only on account of the reaction of what they actually did, but from the numberless rumors, and amplifications, and falsehoods, of which their conduct would be the certain occasion, which could not be everywhere contradicted, and of course would be in their injurious effect, to array

public indignation against the seminary, the same as if they were true; and that if they persisted in their course with the distinct admonition and high moral certainty of these amplified and exasperating measures, they would be accountable for all the mischief which they produced; and that a continuance of this course would be, in our opinion, intolerable and ruinous. Once more, therefore, they were requested to take the subject into consideration, and see if their views of humanity and duty might not be reconciled with the safety and prosperity of the institution.

To this appeal the faculty received the following reply:

To the respected Faculty of Lane Seminary.

Your late communication was committed by a vote of our society to brethren Robinson, H. P. Thompson, Miter, J. Allen, and Lyman, who presented the following report, which was unanimously adopted by the society, and is now sent as an expression of our views upon the subject to which you directed our attention.

Very respectfully,

W. T. ALLAN, *Pres't.* L. S. A. S. S.

REPORT.

Your committee having been disposed to examine carefully and candidly the subject committed to them, in order to ascertain whether there has been any thing done by us, in those measures which the public disapprove, which we could rescind and still leave the great principles upon which we have acted unharmed; being assured that the well-known personal affection and respect, which is entertained by every one of our number towards the faculty, would induce them to yield any thing of a personal nature or of doubtful expediency, to allay the anxiety felt by the faculty, in regard to the interests, usefulness, and existence of this institution:

Your committee believe that the misquotation of speeches, which have been made on our responsibility, the public assertion of direct falsehood, and the invention of injurious fiction which has been given to the public, have contributed more than any thing else to bring odium upon our cause and institution. We refer to the New-York speech of brother Thome, in which, as the Journal and other papers have it, he said, 'there is not an editor in the valley, who dares to peril his daily bread by speaking against slavery.'

In a late speech of ———, he says, that Thome charged lewdness upon every family in Kentucky, without making any reservation in favor of master or mistress.

The same individual, in the ———, has charged us with treasonable designs against the government of independent states, and, further, with leaving our cards for colored girls.

If these things were true, we should admit that we were guilty of conduct ridiculous, calumnious, and criminal, but as they are not true, your committee would recommend that some channel be sought out, through which we may disabuse ourselves and the institution before the public to whom we have been traduced.

Your committee have carefully reviewed all the proceedings which have received the sanction of the society, and also those acts of individuals which have elicited animadversion. The following are the acts of the society including the incipient measures :

- 1st. We have discussed the subject of abolition and colonization.
- 2d. We have organized an anti-slavery society.
- 3d. Have published our constitution.
- 4th. Established a concert of prayer for abolition.
- 5th. Sent delegates to represent us abroad.

As individuals we have done as follows :

- 1st. Engaged in instructing in the elements of science and in religion, the colored population of Cincinnati.
- 2d. Written for the newspapers.
- 3d. Avowed opposition to the principles of the American Colonization Society.
- 4th. Visited, eaten, and boarded with colored people.

Your committee do not feel prepared to advise, that these measures should be condemned or abandoned.

This indeed is unnecessary even in the opinion of the faculty, if they were rightly understood, except in relation to the last two. In regard to these, therefore, we will make a more explicit statement of our views.

As anti-colonization has always been a matter of mere private opinion and individual action, so we would advise, that it should remain without any expression of opinion as a society or school upon the subject. In view of the number and character of the friends of colonization, it is recommended that where, from principle, opposition to it must exist, it should be characterized by no denunciation or arrogant self-sufficiency. We make this remark with a view to express our sentiments against a practice, which, in other places, has been charged to some of our members, but which no observation of our own, or any evidence within our knowledge, at all sustains.

But the great stone of stumbling to the community seems to be found in the fact, that some of our number have associated with the colored people upon terms of equality, have visited and eaten with them ; and, especially, that an individual, late a member of this institution, in the course of his missionary operations, has boarded in a colored family. With regard to this last we might say, that that individual has never asked or received advice upon that subject from our society or any member of it ; and as his connection with the institution ceased be-

fore the act deemed objectionable transpired, the institution can, by no scheme of imputation, be made liable for his acts.

But as the measure, to which he has resorted, involves a principle of action, to which the faculty have called our attention, the frankness which we mean to manifest, forbids that we should conceal our sentiments upon this point, especially as such a perfect unanimity of sentiment obtains among us. The following considerations have had great weight with your committee:

1st. The objection is unintelligent and founded in prejudice.

2d. Public sentiment upon this subject is partial. It is found essential to success in all foreign missions, for the teachers to associate intimately with the people they instruct.

It is essential to the gaining of that confidence, without which all efforts to good will fail in time to come, as they have in time past.

The same thing, which so scandalizes the public here, is practised without reproach at Liberia upon similar communities; nay, it is even *commended* by the same public who condemn it in our brother.

3d. He, whose example it is our business and our glory to imitate, once suffered detriment to his popularity by 'sitting at meat with publicans and sinners.' Surely their condition and the estimation with which they were regarded, gave them no advantage over the African race. Surely their color would have been a bar to free intercourse, with such as hold the sentiments of the Caucasians of this generation.

If he, who was harmless, undefiled, and thus separate from sinners, did nevertheless associate with those whose *hearts* were stained with sin, we are ashamed to claim his image, and then shut in our social sympathies from the children of God, because their *skins* independently of volition, absorb the rays of the sun.

It is fundamental to our principles to treat men according to their character without respect to condition or complexion. Thus we have learned the law of love. Thus we would act against the pride of caste. Thus we would practise as we preach—the only mode to get credit for sincerity or to influence others. We have reason to believe that our effort has already attained to great success, that thousands who were fainting have been revived, that the desponding have been cheered and encouraged. Can we now go back?

Finally, we would call your attention to the extravagance of the public sensibility upon this whole subject, as it stands connected with the institution. When we reflect, that the opinions of the officers of the institution, and that all the permanent influences appertaining to it, harmonize with the prevailing sentiment, and that our own influence, whatever it may be, is necessarily limited and evanescent—limited in respect to the community upon which it can be made to bear, and transient, because our connection with the institution will soon cease—we

cannot but believe that an alarm so disproportioned to its cause, will speedily give place to returning confidence.

In view of our own weakness, therefore, we advise the society to raise a note of humble remonstrance to the public, in the words of David, 'Wherefore doth my lord thus pursue after his servant; for the king of Israel hath come out to seek a flea as when one doth hunt a partridge in the mountains.'

We submit the following resolutions:

Resolved, That a measure of public disapprobation was one of the things anticipated in the formation of our society.

Resolved, That the only rational ground for the odium, which has attached itself to the seminary, has resulted from the false reports which have been given of our doctrines and efforts, either by private individuals or the press.

Resolved, That we cannot censure the practice of our members in eating, visiting, and boarding in colored families, on any principle of religion or of reason.

Resolved, That on a review of the measures taken in our associated capacity, we see nothing which duty to God, and love to man, did not require.

Resolved, That while we feel constrained to differ from our respected faculty, as to the measures to be pursued in the prosecution of this enterprise, we rejoice to find, that we so far harmonize with them as to the great end of our efforts.

Resolved, That the proceedings of this meeting be sent to the faculty with the assurance of our affection and respect.

JAMES ALLAN,	} Committee.
H. LYMAN,	
H. P. THOMPSON,	
JOHN MITER,	
MARIUS ROBINSON,	

To this communication no answer was returned. But notwithstanding its ungracious aspect and declared unanimity, the faculty did believe that there had been a difference of opinion, and that it might be hoped, that after all, there would be a silent but satisfactory change. And we are now assured, that the change has come, though not in season to avert the mischief which the course had occasioned. We have been credibly informed that the young gentleman who boarded in the colored family, and a large majority of the members of the society present, have expressed their deliberate opinion, that such intercourse is not necessary or expedient even in respect to its influence on the colored people themselves, and have advised those who instruct them now, not to imitate the example. From the time of this reply, (June 16) to the close of the term, about the middle of July, the excitement in the city contin-

ued ; and though every thing was done by the friends of the seminary, that could be, to correct exaggeration and misapprehension and allay feeling, it was the access of vacation and the dispersion of the students, which chiefly alleviated our apprehensions. During the vacation, and in the absence of a majority of the faculty, events occurred which brought upon the executive committee, the necessity in their judgment of immediate action. The urgency of this necessity was greatly increased during their attention to the subject, by another visit to the seminary, of a carriage of colored persons. This augmented greatly the public exasperation, and occasioned, as the committee believed, a necessity for suspending the Abolition Society in the institution ; for however unanticipated or undesired by some of the society, the preceding occurrences may have been, it was their avowed doctrine of the propriety of such intercourse, and a deliberate attempt to reduce it to practice, which invited and authorized that familiarity of the colored people with the institution, which produced the occurrences before related.

In addition to these particulars, there was a frequency and familiarity of intercourse between the students and the colored families of the city, which was on some accounts inconvenient to them, and occasioned animadversions, which we cannot repeat, but which subjected the students to ridicule, and were derogatory to the dignity and propriety, which ought ever to characterize young men who are in preparation for the ministry. These attentions of the young men to the colored people of the city, were also reciprocated with great frequency at the institution, and by invitations to dine with the students and other marked attentions, they were encouraged to come ; and these things, which were done, with the amplifications and invidious insinuations to which they gave occasion, went out over the city and over the West, and rendered the institution an object of intolerable odium and indignation.

We have made the preceding statements reluctantly, and not with the view of presenting the conduct of the young men in an invidious light, but simply to show that the interposition of the committee which they denounce, as an arbitrary inhibition of free inquiry, had in its origin no reference at all to the rights of discussion and free inquiry, or to the question of abolition as right or wrong, expedient or inexpedient, or to the rights of the students to associate for the discussion and the propagation of abolition principles, to any extent which it was possible to reconcile, with the primary ends and vital interests of the institution.

We have introduced the preceding narrative to show, that the exigency which forced upon the committee and the trustees the necessity of action, was one which the members of the society had themselves created, by avowing doctrines not necessarily associated with abolition

principles, and following them up with a course of precipitate action, not required to secure the confidence or promote the interests of the colored people. Especially have we given this history to show, that if the committee, the trustees, or the faculty have, in any respect, erred in their attempts to extricate themselves from difficulties, brought upon the institution by the abolitionists, the students themselves are not the most appropriate executors of human or divine wrath upon their delinquencies. And when they remember the kindness with which they have uniformly been treated—the patience and long-suffering with which their injurious action was endured, the multiplied mischiefs which, against argument and warning, they have brought upon the institution, and the cheerfulness with which a regular dismissal was granted when asked, they might, with more propriety, have laid their hand upon their mouth, and their mouth in the dust, than to open it in unmeasured denunciation against their injured benefactors. And if, at any time, the committee or the trustees have spoken of abolition in terms of strong aversion, or expressed their determination to rid the institution of it, it has always been abolitionism associated with the doctrine of *immediate equalization irrespective of color*, and the attempt to reduce it to practice, and in view of the inflammatory influences, and odium, and peril thus brought upon the institution.

It is true, that the avowed hostility to the Colonization Society offended many—that the quarterly public meeting of the Abolition Society helped to give it offensive notoriety, as did also the exultation of its members in their published letters, and by their delegates at the east, as having obtained such an exclusive possession of the Lane Seminary. It cannot be denied also, that a spirit of bitter sarcasm and overbearing, contemptuous denunciation, did characterize the communications of the influential members of the society, which gave to it a tone and action in the institution, that repelled the accession of southern and western students, and gave great uneasiness to young men in the institution, eastern and western, and those among the most calm, judicious, and reasonable. Still we deprecated the necessity of separating from the institution a class of young men so talented, and in all other respects so promising and beloved, and clung to the hope, that time, and patience, and affection, and reiterated argument, would obviate the evil; and but for the crisis which was forced upon us, and the interposition of a powerful influence from abroad, it is our opinion, that they would have been at this time quietly pursuing their studies in the seminary, instead of being scattered abroad.

It is the first time, so far as we know, in which the inmates of a literary or religious institution, when misunderstandings have arisen between them and the faculty, have been sustained by religious newspapers, and religious men, and christian ministers, upon partial informa-

tion, and the ex-parte testimony of the discontented; and we cannot but hope that our experience will modify beneficially, the conduct of abolitionists and of the faculty, in all our literary and theological institutions, so as to escape the repetition of our unhappy experience. In respect to the 'resolutions and orders,' the faculty, on coming together, perceived, that the intention of the trustees was in several cases misunderstood; and consequently prepared and published immediately an exposition of their understanding of the laws, and how they would be administered.

DECLARATION OF THE FACULTY OF LANE SEMINARY.

The trustees of Lane Seminary have recently passed certain rules and orders which have already been published; and committed to the faculty the exposition and administration of the same—the faculty make the following declaration of their understanding of the above-mentioned regulations, and of the manner in which they will be administered.

1. We see nothing in these regulations which is not common law in all well-regulated institutions, since they merely commit the whole management of the internal concerns of the seminary to the discretion of the faculty.

2. We approve of and will always protect and encourage in this institution, free inquiry, and thorough discussion for the acquisition of knowledge and the discipline of mind—we approve also of voluntary associations of the students for the furtherance of the above objects according to the usages of all literary institutions and theological seminaries—we also regard with favor, voluntary associations of students designed to act upon the community, in the form of *Sabbath schools, tract, foreign mission, temperance*, and other benevolent labors in subordination to the great ends of the institution, of which, in all instances, the faculty, as the immediate guardians of the institution, must be the judges.

3. But while associations for free inquiry, and for voluntary public action, will, within these limits, be approved and encouraged—associations for social public action, too absorbing for health, and the most favorable prosecution of study, and bearing upon a divided and excited community, and touching subjects of great national difficulty, and high political interest, and conducted in a manner to offend, needlessly, public sentiment, and to commit the seminary and its influences, and this according to the unregulated discretion of the students, and in opposition to the advice of the faculty, we cannot permit, without betraying the trust reposed in us, and disregarding the laws and usages of all kindred institutions.

4. In respect to the two orders passed by the trustees, we regard the

dissolution of the two societies as called for by the necessities of the case: and the second order we regard as simply vesting the executive committee with trustee powers in certain cases, and not intended to interfere with the appropriate duties of the faculty or the rights of the students.

[Signed] LYMAN BEECHER,
THOMAS J. BIGGS,
CALVIN E. STOWE.

Lane Seminary, Oct. 17, 1834.

At a meeting of the executive committee, held the 17th October, the faculty submitted the above paper, exhibiting their exposition of the rules and orders adopted at the last meeting of the board of trustees, which was read, and on motion it was resolved, that this committee fully concur in the same, as a correct exposition of the intentions of the board.

[Signed] ROBERT BOAL, Rec. Sec.

Cincinnati, Oct. 17, 1834.

When the abolition of the literary department required a revision of the laws, those which are now published, were unanimously adopted.

These, in respect to the discretionary power of the faculty, embody only what is both statute and common law in all well-regulated institutions.

They do not confer on the students the *right* of free inquiry, but merely commit to the faculty, the supervision of its safe exercise. To all associations of students, sanctioned by common usage, their consent is implied, where dissent is not expressed; and in all other cases, the faculty are to be consulted to ascertain whether a proposed movement would interfere with any existing arrangements, or be inconsistent with the welfare of the institution. The question, therefore, now between the students and the laws, is not a question concerning the right of free inquiry, or its inhibition. The laws claim no right of inhibiting free inquiry—they impart no such authority to the faculty, and the faculty would not act under them, if they did.

The whole question is, whether free inquiry, and associations for benevolent action, shall be pursued by the students in time not appropriated to study, entirely at their own discretion, and unregulated by the discretion of the faculty. The claim of the students, as we understand it, is the right of an entire and unregulated free and independent action during the hours not appropriated to study, unmodified wholly by any discretionary power of the faculty on account of the supposed injurious effect of any of their measures upon the interest of the institution—they being liable to punishment only for the actual

abuse of this independent liberty. To this new claim, as we believe, in the history of the rights of students in literary and theological institutions, we have only to say, that the trustees could conceive of no way to maintain the well-balanced and safe movements of the institution, without a discretionary power somewhere to *prevent*, as well as to *punish*, the abuse of liberty. They could not frame laws prospectively, which should prohibit all the aberrations to which young associated minds might be liable, or think of enduring them all, till some offence occurred of sufficient magnitude to demand dismissal or expulsion, and could conceive of no better expedient than the one sanctioned by the experience of ages—that of investing the faculty, in whose judgment they confided, with a discretionary power.

Indeed when *any* legislation is regarded by the students as an aggression upon the rights of free inquiry, they could not perceive how its abuse ever could be punished without the enactment of an *ex post facto* law, or punishing where no law had been transgressed. Moreover as the suspension of the Abolition Society by the trustees, and the proposed dismissal by an individual of two students, on the ground of an alleged abuse of the right of free inquiry, have been denounced as an outrageous despotism—there would seem to be left to the board and faculty, no power for the government and preservation of the institution out of study hours, but to punish the students for their abuse of their rights of free inquiry and independent action, when they themselves shall be of opinion that they are guilty. In other words, proclaiming, out of study time for three or four hours daily, a perfect independence of all responsibility or control.

To this the trustees could not consent, and to any discretionary power of the faculty to regulate at all the exercise of those rights with reference to its influence on the institution, the abolitionists could not conscientiously agree, and therefore have asked and received a regular dismissal.

It is probably impossible in the agitation of such protracted difficulties, that some misunderstandings should not occur between the students and the faculty. We only regret, that they should have thought themselves required or authorized to publish scraps of letters and conversations, which, unattended by all the circumstances in the case, can have the effect only of *injurious misrepresentation*.

We have certainly spoken openly and freely, of what we considered their unreasonable conduct in the particulars narrated, as we have of their talent and excellence in other respects, and while we have admitted their misjudgment, have vindicated them against unfounded rumors and misrepresentations. We may have erred, but in the retrospection, we are not able to perceive in what respect we could have done otherwise or better. But if we have erred at all, it has been by the endu-

rance of the perversion of free inquiry, and not by its inhibition, or restriction; and it is our deliberate opinion, with a thorough knowledge of the case, that no impediment has existed, to the full exercise of free inquiry and benevolent action, which the abolitionists did not themselves create, by pressing upon public sensibility the doctrine, and countenancing and justifying the practice, of intercourse irrespective of color.

We are confident, that we have done all we could do to shield them from the consequences of their own ill-judged conduct, and that they do but eat of the fruits of their own way, and are filled with their own devices.

In conclusion, we feel it our duty to say, that, in our opinion, all our difficulties were originated and continued by the instrumentality of an influential member of the Abolition Society, with the express design of making the institution subservient to the cause of abolition. That this became to his mind, and heart, and conscience, so much the all-absorbing object, and so magnified in its relative importance, as, in his estimation, to render it not only lawful, but a matter of duty to sacrifice whatever might obstruct its attainment, even though it were the prosperity of the seminary itself. But while we feel called upon to say this, justice and affection require us to render at the same time a willing and melancholy homage to the talents, and piety, and moral courage, and energy of the individual, while we lament that want of early guidance and subordination, which might have qualified his mind to act safely by consultation in alliance with other minds, instead of relying with a perilous confidence in its own sufficiency. We regard it as an eminent instance of the monomania, which not unfrequently is the result of the concentration of a powerful intellect and burning zeal upon any one momentous subject to the exclusion of others; and while our high expectations and warm affections have been disappointed in him and others of our young men, it is not without the hope and daily prayer, that the past may suffice, and that wiser counsels and more auspicious movements may characterize their future course.

That the community may fully understand the principles on which the seminary is governed, a copy of all the laws now in force is published with this report, in which the duty of a general supervision is committed to the faculty, that the interests of the institution may receive no detriment.

[Signed]

LYMAN BEECHER, }
 THOMAS J. BIGGS, } Faculty.
 CALVIN E. STOWE, }